TOWN
&
OUNTRY
HURCH

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No. 97
April, 1954

Witnessing is the Life of the Church

E. W. MUELLER

• To each one of us the command is, "Ye shall be witnesses unto me." Christ did not place a value on the different types of witnesses that his followers would be called upon to render. He merely said that we were to witness in different situations and to different people.

Much harm has been done by placing an arbitrary value on different types of witnessing. Was Luther's witness at Worms of greater value than the witness of his mother when she, in her own way, developed in the heart of her son basic elements of Christian faith? Can a flower bloom without a seed? Indeed, the bloom attracts more attention than the seed, but the latter is dependent upon the former. Both are a part of God's plan.

Inclusiveness of the Command

Witnessing for Christ is the life of the church. Every program or activity must be evaluated in the light of the witness it bears to Christ, the Son of God, who came to seek and to save that which was lost. It makes little difference whether it is a Sunday school program, or whether it is an errand of mercy.

Programs for the sake of programs, no matter how noble, no matter how pleasing to the people, no matter how attractive to the general public, have no place in Christ's church. Nor must one type of witnessing be encouraged at the expense of others. The church is one, and the church must move forward on all fronts. The church has many interests, and there is danger in developing a one-sided program when undue attention is given to a special interest.

The Worth of a Witness

The worth of a witness belongs to the mind of God. Two persons called on two different neighbors and spoke to them about Christ and their need for his saving power. The one succeeded in his mission; the other did not. Both sought to minister, and labored to the best of their ability. Does the one deed have more value than the other? Is reaping more important than sowing, or is sowing more important than reaping?

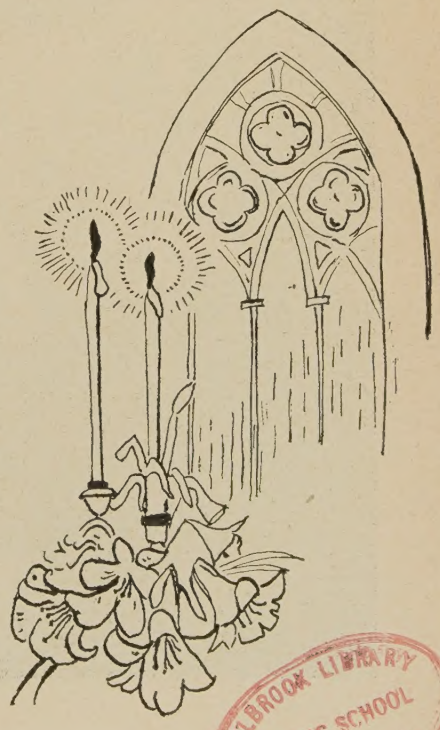
As soon as man seeks to evaluate different types of witnessing, he raises problems which he cannot answer. He endangers whole areas of church activity.

Types of Witnessing

We can speak of protest witnessing, mission witnessing, or a spiritual-deepening type of witness. Then there is also the type of witnessing which we call a teaching witness which, like all other assignments, is the result of the command of Christ. This is true of parish education.

As I mention these different types of witnessing you have observed how difficult it is to classify them into tight categories. The classification is not important; it is merely a convenience in trying to under-

(*Continued on page 2*)



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OF RELIGION

stand the total witnessing program of the church. It is important that we recognize there are different ways of witnessing for Christ. It is important that we neither exalt nor belittle these different ways of witnessing. The body of Christ is one, and it must be sound in all its members. The hand must not belittle the foot, nor the eye the ear. Nor must one church activity exalt itself at the expense of another phase of the church's work.

Purpose of Witnessing

The purpose of all witnessing must be to develop mature Christians. A formal acceptance of the Christian religion on the part of people is not enough. The countries of the western world which have been the most Christianized have gone to war the most often in the last four centuries.

Nor is it enough merely to relate people to Jesus Christ. A higher percentage of people in America belong to the church today than at any other time in our history. However, it cannot be said that our citizens are more zealous to do the will of God than at any other time in our history.

It is not enough for people to be in the company of Christ. They must *know* Christ.

Witnessing through Laymen

The church cannot be satisfied with merely having a true witness of God in the seminaries, nor can she be satisfied with having a true witness of Christ within our churches. She must be concerned that her members will bear a true witness to Christ in their daily lives, in their vocations, in places of influence; such as, farm organizations, labor unions, and chambers of commerce. Here they must be a living witness of what it means to be a Christian man.

Can a farmer who has learned to know the Christ as the friend of children sell milk from a diseased herd and thus endanger the lives of children? If he cannot, who is to tell him that he cannot—the church or the farm organization? Can the laboring man who has beheld Christ suffering on the cross engage in an unlawful strike which endangers the welfare of the entire nation? If he cannot, who is to tell him that he cannot—the church or the labor organizations? Can an employer who has beheld the lowly Galilean going about healing the sick, the lame, and being a friend of the poor, be a party to a scheme which deliberately exploits man? If he cannot, who is to tell him that he cannot— the church or the manufacturing organization?

The ABC's

This calls for the articulate witness of mature Christians. Such mature Christians are not the result of effective church promotion programs. Such mature Christians are developed as a result of a sound teaching program— a program which confronts its members with the truths of sacred history and puts into focus the implication of these truths in the light of our contemporary human problems. We will have to begin with the ABC's of Christianity. We must confront American people with the entire body of Christian truth, and then we must also help them to understand the full implication of what it means to be a Christian man in our complex mechanized society.

Proper Perspective

In spite of the confused and chaotic world in which we live, we must keep witnessing for Christ in proper perspective. The assignment, "Ye shall be witnesses unto me," is as urgent today as it was on that first ascension morn. It is also equally as tremendous and difficult. However, we have the comfort that God never assigns the impossible. He has given his church a challenging task to do, but he also gives unto his church the many different talents which are needed in order that she may move forward on all fronts. May we make use of every moment that we appear on the stage of history in the drama of Christian witnessing.

Photo by Eva Luoma

Moving?

Please send your new address to TOWN AND COUNTRY CHURCH.

The New Life

ALLEN W. CLARK

Sometimes we look back at Holy eek, in the light of the Resurrec-n, and we understand more clear- those last dark days of Christ on rth. At the foot of the Cross it was npossible to see what the young aster meant as he cried out, "It is nished"; for nothing seemed com-eted. A work of great promise seem- to be shattered, and the curtain ought down too soon on a glorious ung life that was just getting into stride. That was the way Calvary oked to Mary, his mother. But sus had a way of meaning just hat he said. And he said, "It is nished."

eedom

A writer has thrown illumination these words of Jesus as he ex-ains, "I can imagine a father say-g the same thing to a son one orning when, after a term in pris-n, he was allowed his freedom. The y is free now—free if he cares to ake good and live once more in e company of free men. In the new e, through the grace of God, he uld be born again. And he could y, with deep assurance, 'It is fin-ned'—one life is over, and another gins."

So, in a different way, it was th Jesus. His life on earth, as the man Son of God, was over. No nger would he be imprisoned in e flesh; no longer bound to earth feet that walked life's dusty roads. o longer would he be confined to little country the size of Vermont. o, a new life was beginning, in hich his spirit might walk and talk ith any man, anywhere, at any me. He had passed from the little-ss of earth to the greatness of ernity. The old life was finished! he new life was beginning!

Even with us small human folk, aster can mean our release from a all life into a large one. For us it n mean that we leave behind our sty, petty, spiteful ways; that we n be done with judging others, and ncerely accept God's help to rid rselves of our sins. With the ighty, springtime touch of Easter our lives, we can stop saying, "I can't," and form the habit of saying to ourselves, "God helping me, I can!" Happy is the reader who, on bended knees, can cry out, "It is finished!" and move on into a new life, freed by accepting God's mighty, helping hand.

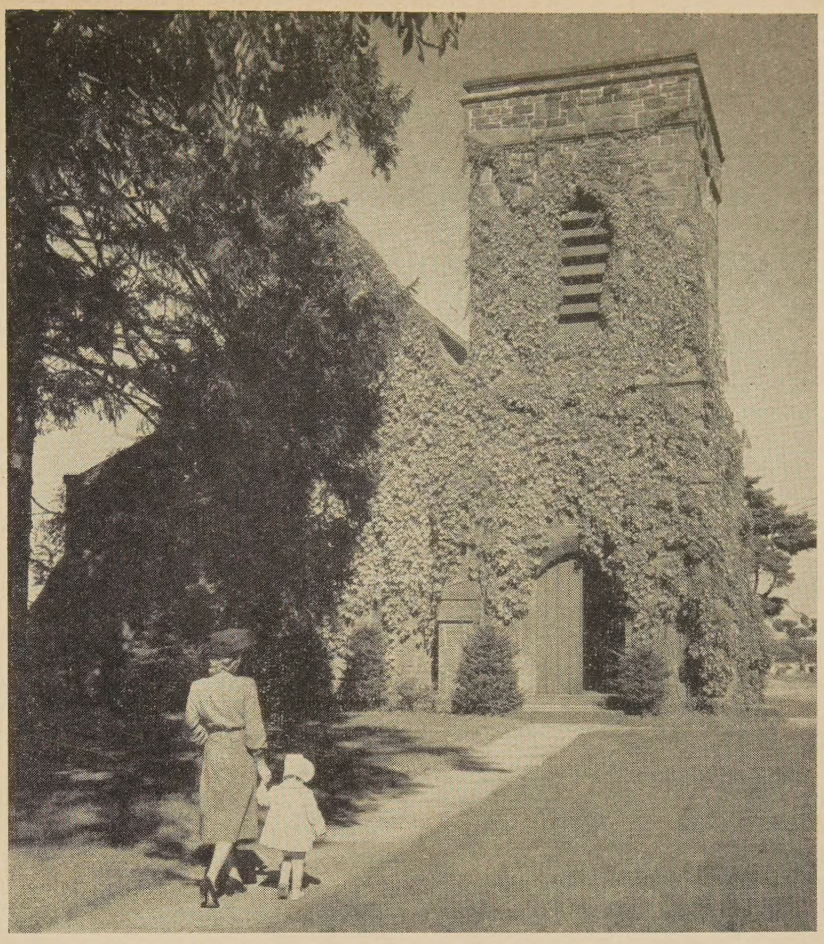

Photo by A. Devaney, N.Y.

The Victor

Tune: *Coronation*

Triumphant over Death's dread
might
Our Christ is Victor strong;
For all mankind He is the Light,
He wakens Faith's glad song.

On Calv'ry's hill to die on cross
Christ makes love's sacrifice;
In risen life forgets the loss;
He paid redemption's price.

Love laid Him in the new-made
tomb
While tears filled lonesome eyes;
God knew Christ's grave, He broke
Death's doom,
Wakes Christ to soul's surprise!

When eastern skies were glorious
bright
Christ heard God's kingly word;
While mystic dawn brought radiant
light,
Christ rose to be Earth's Lord.

We hail Thee Savior of each life,
Live in our spirits now;
Bring vict'ry in our earthly strife,
Eternal Life bestow!

—PHILIP L. FRICK
White Oaks Congregational
Church, Williamstown, Mass.

Prayer in Spring

As the forsythia blooms in golden radiance, even so may the beauty of the risen Lord shine forth in our hearts and in the world. *Amen.*

—MARK RICH

Raising the Crop*

CECIL SHOWALTER

• The rural community is the spring of American leadership. Our cities are fed and furnished with people and leadership from the country. Thus the American rural family is the biological mainstay of the American society. It holds a central place in the social system and the church life of our nation. As a church we must not wait for the rural child to grow up before we take him into serious account in our planning.

Attitudes

If the rural church is to plan effectively for its youth, it is necessary to face frankly the attitudes which affect young people's participation in the church.

First, young people see against the background of a united school and community life a church that is divided into many small rural churches and many denominations, and even many families divided into different churches.

Youth sees the rural church as curbing his social and recreational activities without trying to understand his needs for such expression. The church has been largely a negative institution in the minds of young people.

When young people look at the rural church they see a church that has little to do with active participation in community life.

When young people look at the rural church they see a building that is used for Sunday school and preaching on Sunday— the rest of the time it is dark and dreary and of little use to them or the community.

To many, the rural church is just one more agency competing with the public school for the time and talent of our youth.

In summary, it is fair to say that youth in the average rural community look at the church with affection and respect, but think its program is irrelevant to modern life as young people find it.

Needs

Once we know the attitudes of our youth we can in a sense see something of their needs. Countless surveys and questionnaires indicate four primary needs of youth: 1) Spiritual; 2) Personal development; 3) Vocational; 4) Recreational and Social. Let us look at the types of service the rural church should give, in the light of these four primary needs.

The rural church must be the conscience of the community—praise the good; condemn the evil. Yes—but we are commanded of our Lord to "feed the sheep," and "tend the lambs." The total life of the lambs must be cared for if the flock is to survive.

Personal development is a vital concern of the church. The young people must have a chance to develop social graces, to have leadership experiences and a chance to broaden contacts. Every rural church should have access to a good summer camp, and be interested in the F.F.A., 4-H Clubs, and boy and girl scouts.

The church can organize its resources and lend a hand to get its young people established in the country where they can carry on the life and work of the church and raise their families.

Good times, with character-building emphases, should be provided for the youth of our churches. They prefer to associate with those of their own age and want to meet members of the opposite sex. This need may mean cooperation on the part of all the churches in a given rural community.

The Harvest

The rural church is God's farm, and youth is the crop the church is commissioned to raise: "Tend the sheep, feed the lambs."

The country church is facing a tremendous growth of weeds—new weeds—weeds that choke unto death. But a good harvest justifies any expenditure of time and money. Youth is the crop the rural church has to raise—spiritually, physically, morally and socially. Let us do a good job not only for the church but for our Lord. "Tend the flock of God which is among you."

* From a paper presented at a Rockingham County Rural Life Institute, Harrisonburg, Va.

Lakeside Town Lacks Water

• "Fire! Fire! Fire!—Pour on Water! Pour on Water!"—so the old nursery rhyme goes. But, alas, sometime there isn't enough water.

One recent Sunday morning the fire equipment rolled out of our town's brand new fire house to bring the blazing barn behind the Murray Nursing Home under control—only to run out of water. Helpless, our distraught citizens watched the barn flame up, the nursing home catch fire and burn to the ground. Crews and engines drove in from neighboring communities, but to no avail.

This disaster was a grim reminder of our failure to take sufficient measures to protect the health, safety and property of our citizens. How unnecessary for a community located between two lakes to be decimated and slowly destroyed by one fire after another!

The prosperity and survival of a village should be the concern of the entire community. When a proposal for a water system is again introduced, we should all give it careful objective thought, for what will immeasurably benefit one part of the community will enrich the life of all.

—Robert L. Clinga
Genoa, N. Y.
(Reprinted from a church newsletter)

The Pond

The pond has moods—it seems to say
Today I'm feeling very gay.
At other times a little sad.
But I have never found it bad.

With lowered spirits it can cope.
It surely re-enforces hope.
Melting up men's tribulation,
Into solid consolation.

—*Rustic*

Town & Country Church

Published monthly (except June, July, ugust) by the Department of Town and ountry Church, Division of Home Mis-ons, the National Council of the Churches Christ in the U.S.A.

20c a copy; $1.50 a Year

Publication Office: Tenth and Scull reets, Lebanon, Pa.

Editorial Office: 257 Fourth Avenue, New ork 10, N. Y.

Entered as second class matter at the ost Office at Lebanon, Pa., under the Act March 3, 1879.

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xecutive Director, Department of the Town and Country Church.

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Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

The Religious Thought of Warren H. Wilson*

ALICE MALONEY

• Warren Hugh Wilson was for almost thirty years in charge of rural church work for the Presbyterian Church in the U.S.A. and a leader in the efforts of Protestant groups to revive the rural churches.

Dr. Wilson was born on May 1, 1867, at Tidioute, Pennsylvania. He received the B.A. degree from Oberlin in 1890, the B.D. from Union Theological Seminary in 1894, and was ordained to the Presbyterian ministry in the latter year. He received the degree of Doctor of Philosophy from Columbia in 1908, the Doctor of Divinity degree from Washington College, Tennessee, and Tusculum College, Tennessee, in 1912 and from Oberlin in 1915, and an LL.D. from Berea College in 1920.

Rural Interest

Dr. Wilson's first charge was Christ Church at Quaker Hill, N.Y., near Pawling. He wrote a book on Quaker Hill, one of the earliest reports of a rural community survey. He became interested in the problems of the rural community, and for the rest of his life kept his summer residence at Sherman, Conn., just over the State line. From Christ Church he went to the Arlington Avenue Church in Brooklyn, and remained there until in 1908 he took charge of the rural church work of the Presbyterian Church in the U.S.A.

From 1914 to 1923 Dr. Wilson taught at Teachers College, Columbia University, where he organized and developed a Department of Rural Education. He was president of the International Association of Agricultural Missions from 1919 to 1929. In 1919 he served in France with the Y.M.C.A. and the Educational Corps.

Early in 1929, on the twentieth anniversary of the submission to Congress of the report of the Country Life Commission, Dr. Wilson was honored at a testimonial dinner, in recognition of his position as "dean" of the leaders in the movement for better country churches.

Dr. Wilson was the author of several books on country churches and their problems.

An excerpt from the notice of his death, which appeared in the *New York Times,* March 3, 1937, reads: "Active for nearly 30 years in work of Presbyterian Church in rural parishes."

Influences

What were the influences which molded Dr. Wilson and helped to develop his interests and attitudes? In his essay, *The Second Missionary Adventure,* published in 1915, he mentioned some of these influences: a course in botany and another in zoology in college; the study of criminology, statistics and taxation in graduate school; an early assignment to study the forms of life in a pool of water near Oberlin, and a later assignment to make a social survey of Quaker Hill; the influence of settlement workers, social investigators, ministers in downtown pulpits, and newspaper men; the impact of such personalities as Jacob Reis, Graham Taylor and F. H. Giddings. All these influences tended to direct him toward a scientific, objective attitude toward man and his environment, and a passionate, lifelong commitment to what Dr. Wilson termed "the second missionary adventure."

What were the marks of this adventure? They seem to have included the following: (1) a concern for social rather than personal processes, (2) a mind open to all the influences, a heart awake to all the needs, of people everywhere, (3) the use of social survey and other methods of exact investigation, (4) an interest

* From a paper, presented at an informal seminar on Theology and Rural Life.

in William James's social idea of divinity in place of Christ-centered thought and feeling, (5) a struggle for better economic and social conditions for men, (6) the belief that religion is not so much a matter of truth as of action—"it is an adventure for God," (7) the conviction that only the religious motive, a love of God, and obedience to Christ will enable men to do social right.

The Church

In all of his books, Dr. Wilson had much to say on the church, its purposes, its place in the community, and its program:

> For while every church, urban, rural, or foreign, reflects the social environment with utmost precision, its own message is in all lands and places the same.

> In all its work the church deals with individuals. Its purpose is always to bring men to God, through obedience to a personal Savior; therefore it is in all things an evangelistic and educational institution.

> The social value of a church is its usefulness to a community. That church has social value which satisfies the common need.

> The church in the country should remember its allies and keep close to them in mutual service. These are the common schools, the Grange, neighborhood and community associations, and all societies or movements for betterment or for charity, justice, good citizenship, or other good cause. He that doeth righteousness is of God, and all societies for well-doing are the church's kin.

The Pastor

In describing the functions of a country pastor, Dr. Wilson is quite explicit:

> The sum of the matter is that a pastor is an evangelist. He is in the world to seek and find lost souls. His church is an enlisting agency to enroll men for eternal life. The social office of the church is to win individuals to orderly living and to enlistment in the community's affairs; its educational function is to mediate between the known and that which cannot be known. He is a herald of the pity and the love of God.

His direct advice to the pastor is:

> So do not hurry. Be never impatient of small things. You are a minister of small people. You have powers which work slowly. Growth, not dynamite, is God's manner of power. Enjoy seeing things as God sees them and be content to let things make themselves. Do not try to make your people good. Leave all you can to the Divine Power and pace along after the heavenly traction.

In another connection he states that the "Christian religion has today five major interests which depend upon the church for their promotion," namely: (1) church attendance, (2) health, (3) the ownership of the means of production (that is, the land in rural America) and financial responsibility, (4) education, and (5) recreation.

He gives the following description of the successful country pastor:

> The country pastor who succeeds nowadays avoids nothing, but welcomes the opportunity to evangelize every man, woman and child, every beast and every acre with all that is upon it. . . . He is the practical sympathizer and has a universal appetite for experience; he has a gusto for common things, a zeal for making things, a practical belief that things can be made and done, an eye open for the presence of God in every event. He must be a preacher, but far more than the words he says must be his deeds of faith.

> Above all he (the minister) ought to be the interpreter to his people, especially to the untaught and to the people who read no books, of the revelations of modern science. On their farms and in their shops his people are practicing the sciences which thrill students and crowd the universities with eager youth; but their glory and wonder are unknown to most of those who practice the sciences.

These emphases together with that of the importance of the family farm to religion; the relationship of the rural church to agricultural economics; the urgent need for social performance, that is, cooperative action, in all phases of community life including the church; and the conviction that religion must be expressed in service are stressed again and again in his writings:

> The family farm . . . is a factory in which goods are produced; it is a unique society in which men, animals, and plants are members; and it is a home.

> The country church should be a learner in the new science of agriculture. . . . The same zeal which the ministers have put in the past into the study of "the promised land" in Palestine should be put upon the study of the promised land in America.

> The great business of the religious and moral leader in the country is to train people in cooperative life.

> The extremes of community service are evangelism, on the one hand, and economic teaching on the other. Very few country churches render community service by mere evangelism.

Continuous Revelation

Dr. Wilson stressed the importance of a fresh approach to religious concepts. He urged open-mindedness and a willingness to change and grow. He was a man of unfathomable spirituality combined with passionate intellectual curiosity and a fervent embrace of reality, However, his mind had been disciplined by a study of social as well as natural sciences. He believed that in his day rural America had arrived at a period in its development which called for social rather than individual action. He was convinced that the church was the best available instrument to stimulate, channel, and direct that action. He knew and taught that successful group action is purchased only with some sacrifice of personal predilections on the part of the individuals making up the group.

Dr. Wilson has frequently been termed a philosopher, and no doubt he was. But I would contend that the role of a man of action bulked much larger in his life than that of an abstract thinker. I am inclined to believe that the boldness and originality of his mind were directed much more toward parish organization, church methods and relationships, and the problems of the rural community, than they were to a re-thinking of Christian theology.

The Princeton Film Center

The Princeton Film Center, Inc., has compiled a new list of FREE LOAN 16mm sound films. Many in full color—these motion pictures are informative and entertaining and well suited for clubs, colleges, industrial and adult audiences. A wide range of subject matter offers timely and thoroughly interesting program material.

All requests from users should be sent directly to The Princeton Film Center, Inc., Princeton, New Jersey.

Seminar on the Farmer and His Government

The annual Seminar on The hristian Farmer and His Governent assembled in Washington, Febiary 2-4, 1954, convened by the Deartment of the Church and Ecoomic Life of the National Council Churches. Some sixty persons atnded, and there were more parsons tan farmers, but the number of layen participating was encouraging.

National policy in agriculture as, of course, a warm issue at the me. President Eisenhower's proram of more flexibility, and a iodernized parity program, had aleady had much discussion, and the enate Committee on Agriculture ad already held hearings.

We heard Walter Wilcox, agricultural specialist on the staff of the ibrary of Congress, give an orientation speech in which he objectively eviewed the Eisenhower proposals, he emphases of the main farm organizations, and some of the trends n the farm situation. We were thus oon exposed to various schools of nought, and ready for a more detailed symposium.

We heard representatives of Farm Bureau, Grange, Farmer's Union, National Council of Farm Cooperatives, and Cooperative League explain their legislative programs. We also heard from the American Institute of Cooperation, which has no obbying program. We also heard bout recent developments in the ood and Agriculture Organization, articularly as related to international plans for the use of farm surluses.

We went to the U.S.D.A. to hear he main features of the Eisenhower rogram explained and defended. Ve later heard Senator Hubert Humphrey, of Minnesota, a dissener.

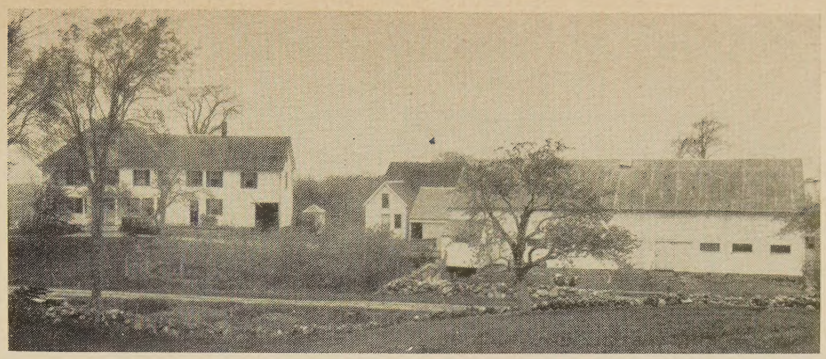
We met informally with several nembers of Committees on Agriculture of both houses, with members of both major parties present.

We heard the word surplus used vith many accents and overtones. One farmer present complained that ninisters generally, and some in the eminar, regarded a surplus in itself as immoral. He felt saddened that religious people would make such judgments. He said surpluses were normal, and inevitable, and that there might be an opportunity now to use them in the service of Christ throughout the world. He felt that a great but sincere struggle was going on among the farmers to deal with the problem of abundance, and that farmers needed the sympathetic consideration of church groups.

We actually heard the word surplus used in the Seminar with many other adjectives, depending somewhat on one's point of view. There were also many things said to indicate that there is a greater disposition than ever before to make surplus foods available as gifts to be distributed to the destitute by voluntary organizations, including church agencies such as CROP and Church World Service.

We heard people advocate 100 per cent parity price supports for family farmers (Farmer's Union), and flexible price supports (Farm Bureau), and the two-price system (Grange). We put questions to all these people, so as to understand their positions. We certainly knew better than before what some of the controversy is about.

We considered at the end how to discuss some of these issues in local churches. The Department of the Church and Economic Life, 297 Fourth Avenue, New York 10, N. Y., has a new outline available for those wishing to explore further. The Department will welcome inquiries about the outline, or about other aspects of discussion of farm issues by local church groups, or by church people participating in other local groups. —B. Y. L.



U.S.D.A. Photograph by Ackerman

A New Day Dawns

• Yes, a new day dawned for the people of Rathbone, New York, when the Methodist church of that town was dedicated. On November 1, 1953, about 250 people of the parish and friends saw a dream of a year and a half come true.

Just 104 years after the dedication of a "semi-Gothic chapel at Rathboneville," which was destroyed by fire in 1952, a new and beautiful church building was dedicated, debt free except for some of the equipment. Volunteer labor, gifts, and a great deal of faith made the church possible.

Construction

The Erie Railroad, which runs close to the church, had donated a tract of timber. The logs were cut and hauled by Rathbone men and sawed at their own local sawmills. This timber was valued at over $2,000. The parish youth worked hard at clearing the brush from the timber lot. The tops of the trees were cut up and hauled to the parish campsite, to be used for firewood. Progress was slow and there were many sore backs and muscles.

Financial donations came from far and wide; new memorial stained glass windows were given; and the various churches of the parish helped with labor and financial assistance.

The waiting, and holding church services in the local Grange Hall, at

(*Continued on page* 9)

Visual Aids in the Rural Church

AUSTIN H. ARMITSTEAD

• "Visual aids don't work," said one rural minister. And a layman of his church added: "Visual aids are a waste of money." Is this your reaction, too? Then perhaps you are not aware of their most effective use.

The minister and layman I've mentioned were thinking, perhaps, of the investment they had made in a 16mm. projector. Or they may have been thinking of the amount of money they had spent for films and the lack of interest shown in their programs. But one of the first things I learned in a course in visual aids was that the visual aid program did not begin and end with the movie projector. In fact, unless moving pictures are used properly, they are one of the poorest "aids."

Films

Let us consider the use of films. Church denominations sponsor visual aid headquarters where films may be procured, and their respective catalogues tell us in twenty words or so the story that will be reproduced on the screen. But perhaps we show the movie as one we thought suitable for our evangelistic program only to find it would have been better for a mission program. Or we feel sure that it will appeal to the entire family and find it interests only the older people. I have been embarrassed more than once because I chose a film by using a film catalogue.

However, there is an answer to our programming questions. The Visual Education Fellowship gives excellent guidance in selecting films. Membership in this Fellowship constitutes an annual expense of $6.50. It is another arm of the National Council of Churches, 220 Fifth Avenue, New York 10, N. Y.

A good many leaders make the mistake of allowing their people to think of movies as entertainment. As the term implies, a visual aid is an "aid," and yet many people use it as a program in itself. Let me cite an example of its proper use:

The church which I serve was preparing to participate in the United Evangelistic Mission and our lay visitors had attended training classes for a period of six weeks. The Sunday night before the mission began we showed a movie on lay evangelism which was recommended by the Visual Education Fellowship of the National Council of Churches. We had been building up to the point where this was another aid in our training. The discussion that followed the showing justified the expenditures we had made.

Projector

This brings up the case of money —that commodity which many churches seem to lack. If you don't have a movie projector, I wouldn't advise running out to get one unless you have taken care of other phases of your visual aid program. Some churches have purchased projectors and other expensive equipment but have no money allotted for the rental of films. If you are wealthy, then get your movie projector at the start because you will have money for other things.

However, your church may be like many other churches that are forced to borrow equipment from a neighboring church or civic group. If so, out of fairness to the lender, please see that a qualified person handles the equipment. And, although not a part of visual aid training, it is wise to write a letter of thanks to the group from which you borrowed the equipment. Church people often take too much for granted!

The teaching value of the movie will depend on preparation. A committee on visual aids, working with the church school superintendent and commissions on education, can be of invaluable help. But if you know you are going to want a movie for Lent, don't wait until a week before the date to request the film. Be fair!

Filmstrips

Experience has convinced me that a church planning a visual aid program should think seriously about the purchase of a combination slide-filmstrip projector. Don't buy the first one you see— look them over and compare their advantages and disadvantages. A 300-watt or 500-watt projector is preferable to the 150-watt model.

What value do filmstrips have for local churches? The filmstrip is a better teaching aid because you can stop and discuss the frame or get back to it after you have shown the filmstrip. (I know that some movie projectors allow you to stop on a certain frame, and you can go back, but it is a lot more inconvenient.)

The filmstrip, unless there is an accompanying phonograph record, will cost from three to five dollars. You pay for it and it becomes yours, to place in your library of filmstrips. Around our area, the Methodist churches have a list of filmstrips owned by other churches. In this way we have access to many more

Austin H. Armitstead

Pastor of the Methodist Church, Center Moriches, N. Y., and son of a Methodist minister at Keene, N. H., received his training at Dickinson College and Union Theological Seminary. For four summers and one entire year he served the agricultural migrants in Florida, North Carolina, Maryland, Delaware, Pennsylvania, New Jersey, and New York, and now directs the migrant work for the Suffolk County (N. Y.) Council of Churches.

filmstrips. Each church is responsible for getting some filmstrips during the year. The filmstrip is handy for the teacher who may have a class in the kitchen or cellar of the church, with little space.

The Visual Education Fellowship reviews filmstrips as well as films. Their guides afford opportunity to make a wise choice. If you have a filmstrip-slide projector, see that your church invests a little money each year in filmstrips.

We might mention that slides are also available and you can make them yourselves with the use of the 35 mm. projector. Last year, our church showed 150 slides at its annual church meeting. These depicted the life of our church—baptisms, the Christmas party, a choir rehearsal, intermediates at play, and many other events.

Other Aids

Films and filmstrips are only two of the aids that can be used by churches. Visual aids have been considered a luxury but there are many other aids that cost little money, if any. We shall consider some of them but you can add more to the list. I would place these aids in three categories, starting with the least effective and working towards the most effective: "listening," "observing," and "doing."

Listening

This is the poorest means of demonstration but the one that is used the most. It includes stories about the Bible, the mission fields, or other subjects. But why not use pictures, charts, graphs, maps and posters that are available for visualizing the story. It would be better to use these than not to have any illustrative material. There is an art to making charts and graphs that will interest people in your message.

We know that the attention span of young children is limited, but it is also limited for older people when we refuse to do something a little different.

Observing

People learn a great deal from observation. Aside from the movies and filmstrips we have mentioned, there are also field trips and exhibits. We can learn by watching other people do things. I'm sure that the young people of our church learned more about the organization of their church by attending a church board meeting than they could by merely reading a book on the subject. There are many field trips that can be arranged. If you are studying Catholicism, Judaism, or other Protestant denominations, a guided tour of the church might be planned, or the people might attend a regular service. The members of our church school visited the local Episcopal Church and learned a great deal about symbols.

Exhibits are aids to the education of the people in our churches. I believe the members of our church school learned more about the American Bible Society and its work from the Society's exhibits of old Bibles, foreign language Bibles, various versions, and Bible-related materials than they could have learned by reading a story of the work.

Doing

The people of a community will learn more about brotherhood and appreciation of other churches if they work together on a project, such as a World Day of Prayer service or the formation of a council of churches. This experience is a visual aid to the people as they see themselves working with others in the community.

There are two other means available in this division of visual aids—dramatics where the people can put themselves into the part of other people and their experiences, and that of modeling projects—such as a small model of the church or a mission station.

Give visual aids a chance! They will add new interest to the life of your church. Appointing a visual aids committee or setting aside a block of time to study the possibilities in this field may be the first step.

Perhaps then you will hear a rural minister say: "Visual aids help me with my program." Or the layman may say: "Visual aids? . . . The wisest thing we ever did in our church was to make use of them."

In-Service Training Does It

• Does in-service training have real value? Many doubt that it does and this doubt is reflected in the statement frequently heard that it helps keep up morale and provides opportunity for fellowship. That more than this happens is indicated by a Master's thesis on file at Iowa State College, which examines the "Personal and Social Factors Related to Community Activities of 90 Selected Iowa Ministers."

The author, Darwin Clupper, Bucyrus, Ohio, finds that attendance at in-service training schools is the most influential factor in increasing the community activities of the minister. In-service training supersedes the value of academic work in rural sociology and allied subjects as a factor in increasing community activities. However, this academic training increases the minister's participation in formal organization and seems to give him an understanding which brings him closer to his young people. But attending in-service training schools has a more direct effect upon increasing the community activities of the minister.

Clayton A. Pepper

• Following a meeting of the Executive Committee of The American Baptist Home Mission Society a number of staff appointments were announced.

The Rev. Clayton A. Pepper, director of Town and Country Work for the Ohio Baptist Convention for the past eight years, was named Field Director for Town and Country Work. Mr. Pepper will counsel with town and country directors and state town and country committees concerning the program of town and country churches in their areas. He will work closely with the Commission on Rural Advance.

(*Continued from page 7*)

last came to an end. That November day is one that will long be remembered by the people of Rathbone and the Canisteo Valley Cooperative Parish.

—Mary Juno

FACULTY SCHOOL OF RELIGION

John Burroughs' Career

BENSON Y. LANDIS

• John Burroughs spent considerable time finding his vocation. In 1853-54, he was teaching country school, and for about a decade he was both teacher and student. As he accumulated enough cash, he would go for a term or two to the upstate academies which were important in those days. He traveled somewhat in search of teaching appointments, and on several occasions came home hungry because all his pocket money went for books. In the fall of 1855, he began to teach at Tongore, N. Y. for double his former salary—he now got $22 a month, and boarded around.

Breaking into Print

He broke into public print in 1856 with an article in a Delaware County newspaper, the *Bloomdale Mirror,* using the pen name of Philomath. The same year he managed to have three months at the Cooperstown Academy. On the shores of Lake Otsego he delivered a 4th of July ovation with all the flower and fanfare of the occasion. He began seriously to study the famous English essayists, because he already dreamed of writing as a career. With the one short term at Cooperstown, formal schooling ended. He taught in the Middle West, at Newark, N. J., and in the Catskills, going to the home farm for farm work in the summers, and reading widely in history, philosophy, and literature.

In 1860, James Russell Lowell, editor of the *Atlantic Monthly,* accepted an article by John Burroughs, entitled "Expression." It was published without authorship, but there were those who guessed that it had been written by Ralph Waldo Emerson. The young author was pleased on hearing the rumors. This incident proved to mean both omen and lesson. For one, he was confident he could write. But, second, he was determined he would not continue in the Emersonian tradition. He began to write about the things of the farm home, the fields, the birds, the woods. This was to be his vocation. He would draw on all the treasure houses of his boyhood for his themes. Soon he found that his style acquired both more vigor and clarity than he had had before. But he still had to make a living by other means than writing.

In Washington

John Burroughs tried "reading anatomy" in a country doctor's office upstate. During the Civil War he went to Washington in quest of work for a livelihood. He worked for the government all through the war period and beyond. Although there was some opportunity to study nature on the outskirts of the city, John Burroughs was despondent frequently as he went about the city. Of first importance during the Washington stay was his meeting with Walt Whitman. The first grasp of the hand sealed the friendship. Burroughs is later reported to have said that Walt was "as vast as the earth." And Whitman said that Burroughs' face was "like a field of wheat." Whitman's friendship steadied the bitter and lonely man from the Catskills.

He became a currency clerk in the Treasury in 1864, and during his leisure hours at that task he wrote the works, *Wake Robin* and *Winter Sunshine.* Came spring, and the Washington roads would dry, and speed the naturalist on his visits to see early wild flowers and birds. He would pause in May to note the bobolink on his way Northward. When President Lincoln was delivering his famous second inaugural address, John Burroughs was in the woods and found a few wild puppies in a hollow tree. John Burroughs was 28 when Richmond fell, Lee surrendered, and Lincoln was shot.

Burroughs had a cow shipped from the Catskills to assure a milk supply for his wife and himself at the new home he built on Capitol Hill. In that city of 60,000, cows had free run of the streets. Chloe was led in the morning to the nearest common where she shifted for herself during the day. It was also possible on a little plot of city land to keep about fifteen chickens.

Back to the Country

At the end of ten years in Washington, John Burroughs suddenly resigned and headed for a fruit farm in upstate New York. He continued to have part-time employment as examiner for certain banks and as receiver for one bank that had failed. From 1874 to 1900 he was a fruit farmer; what mattered most those years were grapes, pears, apples, and small fruits.

In 1899 he went to Alaska with about forty scientists and artists on the Harriman Expedition. Here he observed and explored and wrote some of his poems. He wrote twelve books when he was between the ages of 30 and 64, and more afterward.

Oom John and T. R.

The friendship with Theodore Roosevelt, and the sharing of their explorations and great knowledge, were notable aspects of the Burroughs career. They came together when Oom John, as T.R. called him, was fighting literary battles with the sentimentalists among the nature students. Oom John had whacked at the sentimentalists in articles, about 1903, and T. R. rushed to his defense. T. R. had already written Burroughs when the former president was on his Dakota ranch, where Oom John's books were eagerly read.

Burroughs and Roosevelt saw eye to eye on natural history. Burroughs speaks appreciatively of T. R., as sportsman and collector. T. R. hunted wild game, but he was zealous in his efforts to preserve it, too. Burroughs admired T. R.'s gifts of observation, and liked especially the story newsmen told him that the arrival of a Cape May warbler on the White House grounds had once interrupted a cabinet meeting. Although Oom John was known for his love of wild life, he too wished to shoot the mountain lion that had killed the elk in Yellowstone, and one summer shot no less than 85

woodchucks in the Catskills. He, too, could readily kill for the purposes of scientific collection.

At least three meetings of T. R. and Burroughs should be noted here. In 1903, they camped for two weeks in Yellowstone National Park. Women started writing to Oom John asking him to restrain T. R., the hunter. There was no necessity. T. R. went simply to study in a semi-domesticated state the wild animals that he had hunted in his ranching days. He never fired a gun in the park. Once T. R. put all else aside and tramped alone. He told his anxious comrades that he would be sure to come back. When he got back to camp, he had walked seventeen miles. Burroughs humorously called T. R. "His Transparency." The President didn't want "Your Excellency" used, and Burroughs was all for some informality. They hit upon transparency, because T. R. said that must be the state of a president.

Oom John and T. R. once looked for birds in Virginia, locating seventy species on one trip. On another high occasion, T. R. left Oyster Bay by boat, and sailed up the Hudson for a session with Oom John. Reporters got wind of the plans, and appeared at the edge of the Burroughs property. The President politely but firmly sent them away, saying he had nothing to say to them that day. He soon had plenty to say to John Burroughs.

Other Friendships

There was also an extensive correspondence with Roosevelt, mainly on natural history. There were camping trips with Henry Ford, Harvey Firestone, and Thomas Edison. Edison once tramped over the Burroughs property with Oom John. Henry Ford gave Burroughs a car, and the latter compromised with city ways enough to drive it. Burroughs and John Muir met in California, and compared notes.

As Burroughs came to the sunset years, he reflected that he had had a yearning for bypaths rather than main highways. The city he generally ignored. It was artificial and that was that. Toward the end of his career he declared: "The longer I live, the more I am impressed with the beauty and the wonder of the world." He insisted that his work had been like play.

Community Action in Vermont*

• This is the story of 5,000 people who live in six bordering towns of Vermont. These towns—Cabot, Calais, Woodbury, Marshfield, Plainfield and East Montpelier—comprise the rural area known as the Upper Winooski Valley. Though these valley towns are united by common borders and statehood, each town has tended to be isolated from the others by aspects of self-interest, self-satisfaction and apathy.

Discussion Groups

The faculty and students of Goddard College in Plainfield believe that "education and living form an equation," and that a college should be a part of its community and the community a part of the college. This concept and program has become an increasingly effective instrument in the case history of the Valley.

In 1942, one of the Goddard students worked with the local farmers in order to organize study groups. Meetings were held in the farmers' homes, and discussions ranged from the need for a local district high school to standards of living throughout the world. This was a beginning, and in time the study groups brought about the organization of the Upper Winooski School Association, which, in turn, achieved the reality of a new district high school in place of several inadequate one-room schools. But it was not until the formation in 1950 of the Upper Winooski Development Association that the six towns began to think and work within the framework of a unified, mutually beneficial plan.

Local Action

The Upper Winooski Development Association began its activities with a question: How can a region find out about itself, and then what can it do about it? Specialists of state, federal and local agencies met with the Association and discussed with them the problems of their six towns. The members of the Association learned that their lumbering practices had been dangerous and unprofitable; that their chief river and major streams were polluted; that their school system was heavily strained, while other educational resources were improperly utilized; that they were deer-glutted and beaver-ravaged; that their employment opportunities were diminishing; that their village planning was inadequate; that their soil was eroding, and "lots more." This examination led to an ambitious list of recommendations—twenty-six in all.

Committees have been formed to act on most of the recommendations, and work is underway. An overall expression of new life in the Valley has been illustrated by the annual August Fair held in Plainfield. The features include a display of local crafts, emphasis on community achievements, exhibits of local industry products, and a music festival.

One member of the Association said, "Community development is an overall matter, and each area of study and work is intimately related to every other area. We, the case-study patients, feel better, in spite of the sore spots we've discovered."

* From one of a series of radio broadcasts over the National Network on CBS, promoted by the People Act Center, State College, Pennsylvania.

Rural Life Sunday, 1954

• Rural Life Sunday will be observed in 1954 on the fifth Sunday after Easter, Rogation Sunday, May 23rd.

The Department of the Town and Country Church again has made available an order of service suitable for use by a congregation. The order of service for 1954 was prepared for the Department by the Rev. Wilbur I. Bull, Congregational minister at Waterford, Maine.

Copies of this leaflet may be obtained from your cooperating home mission board, or from the Department of Publication and Distribution, National Council of Churches, 120 East 23rd Street, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies, $2.60. Carriage extra on quantity orders.

You Never Know Who's Listening

LOUISA R. SHOTWELL

• On a sultry day last summer, Ellis Plyler, rural coordinator for Puerto Rico, representing the Department of Town and Country Church, National Council of Churches, en route from a visit with relatives in Ohio, stopped in New York just long enough to tell CBS Dwight Cook's Guest Book radio listeners about his work with rural pastors and their people in Puerto Rico.

Two thousand miles to the southwest, in a lonely hotel room in Kansas City, Thurl Metzger dropped a quarter in the slot of his bedside radio, twirled the dial, and heard Mr. Plyler tell how he lends goats from his three-acre demonstration farm to rural pastors, who in turn parcel them out to church members for breeding purposes.

Broadcast

"Why do they need goats in Puerto Rico?" asked Mr. Cook.

The island's stony slopes offer meager pasturage for cattle, Mr. Plyler explained, with the result that to many Puerto Ricans fresh milk isn't even a luxury; it's unknown. Even powdered milk costs money, which is not plentiful when your average family income is three hundred dollars a year. The result is a serious vitamin deficiency in the Puerto Rican diet. Goat's milk could be the answer.

Heifer Project Replies

A week later, down in Puerto Rico a letter arrived, forwarded by CBS, on stationery headed "Heifer Project, Inc."

"Please send me details of your goat project," wrote Mr. Metzger. "I am interested." Details were duly supplied.

Three weeks went by and a second letter came, indicating cautiously that "Heifer Project, Inc." might have a few surplus goats for Puerto Rico. They had been slated for Egypt, but complications had arisen. Could Mr. Plyler use them? If so, how many? An air mail reply made it clear that if Heifer Project, Inc. could spare any number of goats, up to six, they would receive a cordial welcome in Puerto Rico.

The next communication was succinct and staggering. "Cable shipping instructions," it read, "for your six hundred goats."

Now, six goats are one thing; handling six hundred is something else again. Mr. Plyler consulted mission and government leaders on the island. How about it? Could they administer six hundred goats? All agreed that they could and would. Mr. Ramon Colon Torres, Secretary of Agriculture, appointed Edgardo Blanco of the Production and Marketing Division to negotiate for the shipments.

Arrival and Distribution

The first plane load of 94 goats left Columbia, Missouri by Riddle Air Lines on December 15. On December 28 a second load picked up 42 more in Asheville, North Carolina and arrived in San Juan with 132. A third load brought 152 all the way from Los Angeles.

Church leaders and government agents together planned the distribution of the goats to serve the maximum number of people. Eighty went all over the island to "Second Unit" rural schools—vocational junior high schools—to establish a breeding program for adjoining communities under the direction and care of the agricultural teacher in each school. The offspring will be used for Future Farmer projects.

The Land Authority placed five bucks and thirty-five does on the Cerro Gordo farm for production purposes to obtain goats to distribute to needy families resettled under the Land Authority Act.

Ten Saanen does went to the Congregational Christian Rural Life Project at Yuquiyu to set up a breeding station in a community of small acreage farms.

Some were sold for forty dollars apiece—the average per capita transportation cost—to farmers, who mobbed the distribution barn.

"The demand for goats has reached a new high," writes Mr. Plyler.

"The pastors send me letters every day asking for goats for their church members. This project has given the economy of the island a major boost."

With every goat was given some hay and written instructions for acclimating the animals to their new environment. Coming from seven states—Virginia, North Carolina, Pennsylvania, Ohio, Missouri, California, and Oregon—they represent some of the finest herds in the United States. Each doe will produce four to five quarts of milk a day. The Puerto Rican Department of Agriculture plans a follow-up program of periodic blood testing and counseling on goat care.

Contributors

Church groups and service clubs all over the United States donated funds for purchasing the goats. The Illinois Junior Chamber of Commerce was a major contributor. "Heifer Project, Inc.," of which Thurl Metzger, who turned on the radio in Kansas City last August, is the Executive Secretary, has chalked up an impressive record of livestock shipments to needy spots in twenty-nine countries around the world: since 1944, 6600 head of cattle, 5500 goats, 400 pigs, 40 horses, 135,000 baby chicks, and 216,000 hatching eggs.

The work is guided and directed by the Brethren Service Commission, with the cooperation of the Evangelical and Reformed Church, the American Baptist Home Mission Society, the Mennonite Central Committee, the Methodist Committee for Overseas Relief, the Department of Social Welfare of the United Christian Missionary Society (Disciples of Christ), and the Rural Life Association.

Rural Resettlement in Puerto Rico

• Nearly 200 new rural communities have been established, under the 1941 Land Law of Puerto Rico, wrote P. B. Vásquez-Calcerrada in *Rural Sociology,* Lexington, Ky., September, 1953, under the title "A Research Project on Rural Communities in Puerto Rico." The program is designed to alleviate the serious problems of the Island—"population pressure, limited natural resources, concentration of land ownership, absentee ownership, land hunger, and a one-crop economy—sugar cane." He states that a large proportion of the people "must live as landless squatters."

Twenty-seven per cent of the farms—the large holdings—of Puerto Rico have 84 per cent of the land in farms. The small holdings, those with less than twenty acres each, comprise 73 per cent of the total number of farms, yet they have only sixteen per cent of the land in farms.

In the new communities, small parcels of land varying in size from one-fourth of an acre to three acres are ceded to landless farm laborers. "The plot of land is intended to provide a site for the house and enough space to grow subsistence crops and to keep some domestic animals." "The main objective of the program is that of attaining higher levels of living."

The author interviewed settlers at random, finding that "in the successful communities, the professional leaders had been most effective in stimulating natural leadership. . . . For the most part, there was a high degree of satisfaction within resettlement communities."

Fellowships for Seminary Training

• A program of one-year fellowships to encourage outstanding young people to consider the ministry as a career was announced by Dr. Edward H. Roberts, president of the American Association of Theological Schools. The program, which was initiated and financed under a pledge of up to $100,000 a year for an experimental three-year period by the Rockefeller Brothers Fund, will be administered by the Association through the newly-created American Association of Theological Schools Fund, Inc.

The fellowship program is primarily directed toward college undergraduates and recent graduates who are not prepared to make the usual commitment involved in entering study for the ministry but are sufficiently interested to devote a year at a theological school of their choice among the seventy-six schools fully accredited by the American Association of Theological Schools.

In announcing the program, Dr. Roberts, who is also dean of Princeton Theological Seminary, stated that it is hoped by the board that a majority of the followship recipients will decide to continue their theological education.

It is expected that a few fellowships may be awarded for the academic year 1954-55, although the program will not be in full operation until the subsequent academic year. Candidates for fellowships must be nominated by persons in responsible positions in the ministry or higher education who have had an opportunity to judge their qualifications.

The American Association of Theological Schools was founded some twenty-five years ago to establish standards for accreditation and otherwise improve the quality of theological education. Its membership includes a hundred of the leading Protestant divinity schools.

Easter Prayer

• Help us, O God, to realize that death is conquered, that the door of every sepulchre is open and the same angels that announced the First Easter are saying to us of our dear ones: "They are not here, they are risen!"

May we live a life that is good enough to last forever. Give us a boundless faith founded on the glorious revelation of thy will and the face of Jesus Christ. May we be able to say, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

We ask it in his name, who is the resurrection and the life. *Amen.*

—Charles L. Goodell

From *Prayers of Sabbath Reveries,* Published by Fleming H. Revell, 1930

The Church and the Rural-Urban Fringe

BETTY WESTROM

• For many years the little country church has stood beside the road which leads to the big city, quietly serving the surrounding farmland as a center for Christian worship experiences and social activities. Boys who were born on the surrounding farms were baptized, confirmed, and married in the little church, and now their children attend its Sunday school.

Neighborhood Growth

But for the past decade or two things have been happening to that little church. Now on both sides of the road, beginning at the city limits and continuing to within the shadow of its steeple there is an assortment of new buildings—modern homes, shanties, country estates, and sprawling industrial buildings. Because the church is located on a main artery leading to the center of the metropolis, near the city without being a part of it, it was inevitable that the change should take place.

The automobile, which has made it possible to travel from the outskirts to the industrial centers swiftly, is one of the major reasons for the growth of the fringe. It has released the industrial worker from the necessity of living next door to his job and has opened for him the possibility of country living.

People moving to the fringe come from two directions—from the country and from the city. The farmer who is interested in industrial employment during a part of the year and the urban worker looking for more space in which to rear his children are both drawn to the fringe area.

Industry, too, has found reasons for moving beyond the city limits—away from the city's zoning laws, high taxes, high operating costs, and inadequate space.

Conflict

Can there be a true "community" in this area where the newcomers may be professional men, skilled workers, unskilled workers—college graduates or uneducated? Yes, there are some common interests. Population studies reveal that they are usually families with children. There are few old people, few single adults. Most of them are home-owners.

In the fringe area the schools are generally inadequate for a booming population. Stores and other business places are also unable to keep up with the growth.

The fringe area is a natural spot for conflict. Services which the newcomer from the city desires make it more expensive for the farmer to maintain his property. Fire control, sewer facilities, street-building, school improvements all tend to jack up the taxes and assessments, and it is natural for the farmer to rebel. Because taxes are tied to improvements, the farmer will hesitate to make needed repairs on his buildings.

And how can a farmer hope to establish his son on the land when the land near an industrial plant now sells for $1,500 an acre?

The fringe is a haven for the unsatisfied elements of both urban and rural population. It draws the urban-oriented person who is not quite satisfied with city life and the rural-oriented person who has grown restless on the farm. This makes the establishment of a stable community a very real problem.

The Church's Challenge

That little rural church beside the road can be the force which resolves the conflicts so that the people can learn to live together in the fringe, but it cannot content itself with being an exclusive club for the long-time residents of the area.

Before a church can serve a changing community, its leaders must know that community. A formal survey is usually a good starting point. It will reveal such important data as the number of children in the family and the previous church background. If the survey has revealed that there is a large number of young children in the new group, the church has an excellent opportunity to reach the entire household. Often a child will form the opening wedge for the church in a household and the other members of the family will join later.

Program

A church which seeks to minister to a changing population will wish to take a long, careful look at its own program.

Are there many high school youngsters among the newcomers? Perhaps the fringe area has no organized recreation program and the church parish will wish to organize an ambitious program of its own.

Church members who become active in the 4-H Club, Boy Scouts, or Girl Scouts may have a unique opportunity for becoming better acquainted with their new neighbors. Churches are strong only in healthy communities, generally speaking, and the fringe-area church will take very seriously its community-building task.

Have the same men served on the church board for a period of many years? Have any really new ideas in study activities, evangelism, stewardship or creative expression been tried within the past decade? Are there any ways in which the physical plant might be improved?

Provision should be made for a real turnover in leadership, possibly by limiting the number of terms which any man or woman may serve in one office. Those who are new to the congregation are not ready immediately to run the affairs of the church. They should become acquainted with the parish first. They can, however, be given things to do which will make them feel that they have a part in the work of the church.

A parish may decide to begin operating a church bus for Sunday school pupils or to expand its library facilities.

And maybe the newcomers will bring some fresh ideas which will add to the vitality of the program of the church in the rural-urban-fringe area. Their coming to the parish may

)e a "shot in the arm" for a church vhich has become too "comfortable." Give them a chance to prove themelves and to contribute to the life ınd strength of Christ's Church!

Cotton Valley

• The Cotton Valley Community School is located about twelve miles south of Tuskegee Institute (Alabama). The community includes approximately 275 families and six churches. The pastors of these churches live elsewhere and the programs of the churches reflect lack of guidance.

The principal of the Cotton Valley School has taken the initiative of helping to meet some of the most obvious community needs. Unlike most rural school principals, she lives in the community and has been able to secure teachers who are interested in school and community problems. The Religious Extension Service of Tuskegee Institute, through conferences with church officials and agencies, supports the program.

On the adult level the activities include a weekly Bible class and a farmer's club. The advisor of the latter is a member of the Cotton Valley School faculty. He is not only trained in agriculture and shop work but he has a genuine interest in community improvement. The immediate goal is to make available to the farmers mechanized services through cooperative efforts. Screening the homes against flies is one project of home improvement. Cooperative buying of fertilizer and seeds is also a project.

The churches sponsor a recreation program during the summer months and a ten-day Vacation Bible School.

—V. A. Edwards

If this whole world followed you—
Followed to the letter—
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether;
Malice, selfishness and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would the world be better?

How to Keep in Touch with Farm Developments

• Every so often we hear that ministers in town and country churches ask, "How can we keep in touch with farm developments?" I take it what is usually meant is what is going on beyond one's own community. In the community, I find no substitute for knowing farm people of varying points of view. One can learn much by conversing with the officers of the general farm organizations (Grange, Union, and Bureau) and of the cooperatives. I will answer the question now from the standpoint of one who has followed the literature and the various sources for a long time. Among the good ways are the following:

1. Drop into the offices of the extension agents. Pick their minds, even when they're on the run, and see what literature they are distributing.

2, The same goes for the offices nearest you of the Farmer's Home Administration, the Soil Conservation Service, etc. Many of these public servants want to know ministers and are glad to have an interest shown in their work.

(I have heard recently that in one state one group of public employes having to do with agriculture has the general attitude that it is not good for ministers to be reading on farm economics. It would seem to be the minister's business to decide his own reading, and not the business of any branch of government to censor the minister's reading. Also, the minister is a citizen, and as much entitled as any one to discuss farm issues.)

3. Send occasionally, or once a year, to your state agricultural college for the list of bulletins in print. You may then usually request a copy of those in which you are interested.

4. Encourage your nearest library to stock pamphlets and even to buy some books. In the village where I live, the library will seriously consider the purchase of any book that two citizens request. They don't buy all requested, by any means, but it's comforting to the citizen to know his requests are considered. In this connection, find out what's available through the extension branch of your state library, or the department of university extension of your state university—(this is in addition to the agricultural extension service).

5. Reports in newspapers of meetings of farm organizations give introductions, or clues. One finds out where to send for the full texts of resolutions, etc.

6. Know one person at your state agricultural college. Through him, you by correspondence learn of channels of information concerning new developments there.

7. Attend the annual three-day seminar on "The Christian Farmer and His Government," held by the Department of the Church and Economic Life of the National Council of Churches, the first week of each February. Inquire through your social education and action agency or town and country department, or directly of the Rev. Cameron P. Hall, at the Department of the Church and Economic Life, 297 Fourth Avenue, New York 10, N. Y.

8. For monthly economic trends and events, subscribe to *The Agricultural Situation,* a periodical published by Agricultural Marketing Service, U. S. Department of Agriculture, Washington 25, D. C. (50 cents a year from the Superintendent of Documents, Government Printing Office, Washington.)

9. For "data on current issues," including agriculture, labor, industry, interracial and international matters, consult *Information Service,* weekly, of the National Council of Churches. —B. Y. L.

U. S. Farm Population

• Farm population in the United States in 1950 was 25,058,000. This number was 16.6 per cent of the total population.

In-Service Training for the Minister in Town and Country — 1954

A Description of Schools, Institutes, Graduate Courses to be held by Agricultural Colleges, Theological Seminaries, etc.

• The main purposes of the sessions held are: (1) To help ministers become acquainted with tested methods of town and country work. (2) To assist them in securing an understanding of the trends and problems of modern country life. (3) To develop fellowship among ministers in town and country. (4) To increase contacts of ministers with agricultural leaders. Certain of the home mission boards of religious bodies offer a limited number of scholarships to country pastors. Ministers interested should communicate with their boards to learn if scholarships are available and on what terms.

SCHOOLS IN WHICH GRADUATE CREDIT IS OBTAINABLE

Date	Name	Person to be Addressed
June 21-July 23	**Interdenominational School for Rural Leaders** Garrett Biblical Institute, Evanston, Ill.	Dr. Rockwell C. Smith
July 5-23	**School for Town and Country Ministers** Westminster Theological Seminary, Westminster, Md.	Rev. John B. Howes
July 6-23	**Oberlin Graduate School of Theology Summer School** Oberlin, Ohio	Dean Leonard A. Stidley
*July 14-29	**Town and Country School** Emory University, Emory University, Ga.	Rev. Ross Freeman
*July 14-29	**Town and Country Institute** Gammon Theological Seminary, Atlanta, Ga.	Dr. Harry Richardson
July 26-August 27	**School for Town and Country Ministers** Iliff School of Theology, Denver, Colorado	Dr. Herbert Stotts

* Emory and Gammon provide exchange of leadership.

SCHOOLS AND INSTITUTES FOR TEN DAYS OR OVER

April 22-May 6	**Training School for Rural Ministers** Rural Church Center, Green Lake, Wisconsin	Dr. Ellis H. Dana, Wisconsin Council of Churches, 308 Washington Building, Madison 3, Wisconsin
June 14-July 21	**Program in Agriculture for Pastors** Iowa State College, Ames, Iowa	Prof. Roy E. LeMoine
June 21-July 2	**Cornell Town and Country Summer School** Cornell University, Ithaca, N.Y. (Offered also on a weekly basis)	Rev. Stanley E. Skinner, Anabel Taylor Hall, Ithaca, N.Y.
July 12-23	**Rural Leadership School** Michigan State College, East Lansing, Mich.	Prof. Milton Hagelberg
July 12-23	**Summer School of Christian Education** Faribault, Minn.	Rev. John M. Wilson, Dean, 122 W. Franklin Ave., Minneapolis 4, Minn.

SCHOOLS AND INSTITUTES OF ONE WEEK OR LESS

February 3-4	**Rural Community and Church Day** University of Kentucky, Lexington, Ky.	Dr. Ralph J. Ramsey
June 14-18	**Conference for Town and Country Pastors** Pennsylvania State College, State College, Pa.	Dr. William G. Mather
June 21-23	**Knowles Institute for Town and Country Ministers** Rutgers University, Extension Service, New Brunswick, N.J.	Dr. Charles A. Thompson
June 29-July 1	**Rural Pastors' Conference** A & M College, College Station, Texas	Prof. Daniel Russell
July 5-9	**Rural Ministers' Summer School** Virginia Polytechnic Institute, Blacksburg, Va.	Dr. B. L. Hummel
August 24-26	**Short Course for Rural Ministers** College of Agriculture, Fargo, N.D.	Dr. C. A. Armstrong, 13 Roxy Bldg., Fargo, N.D.
(Dates to be set)	**Leadership Institute for Town and Country Churches** Oregon State College, Corvallis, Ore.	Mrs. Mabel C. Mack